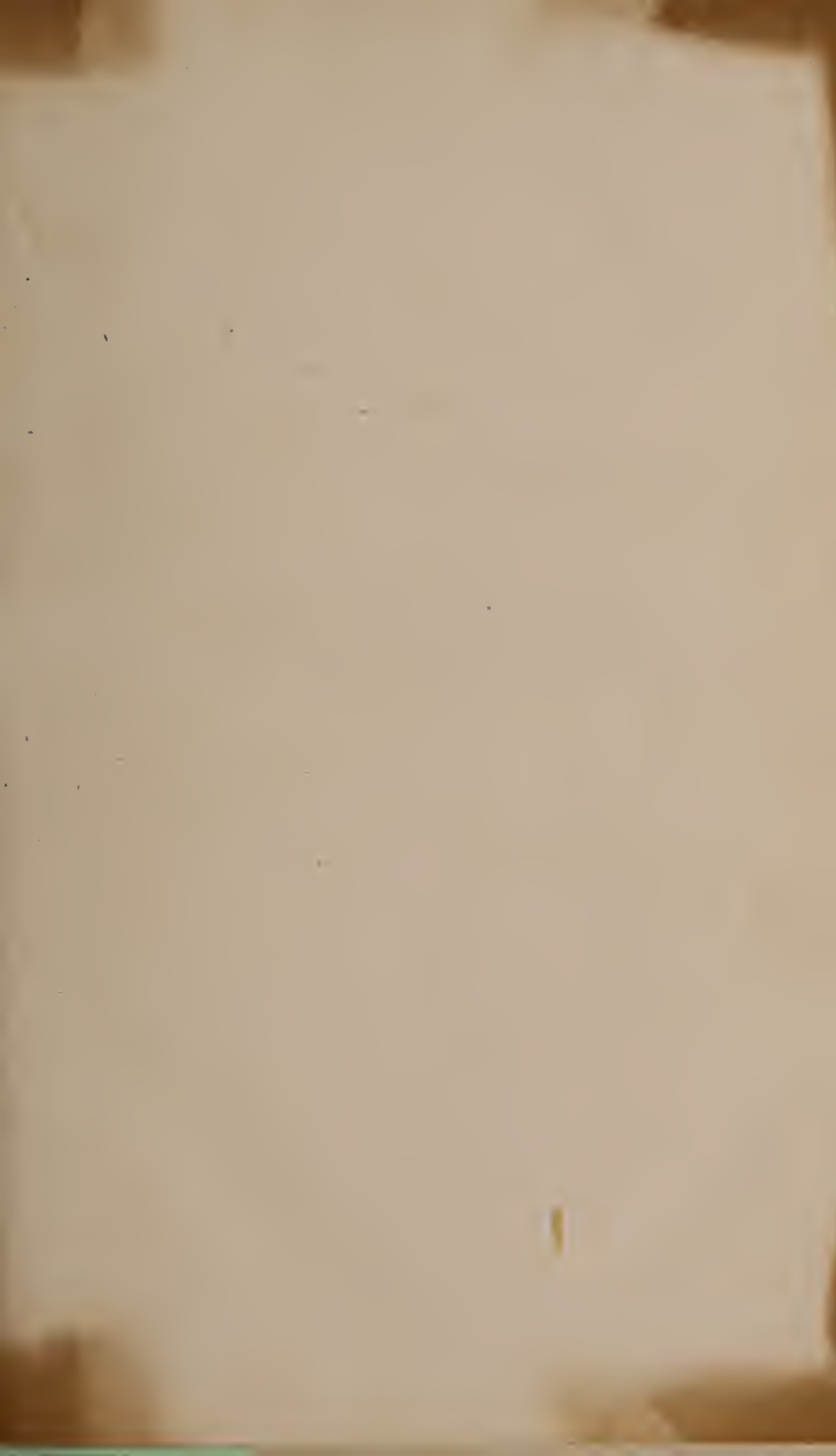




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# The Spirit of Missions:

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. XIV.

APRIL, 1849.

No. 4.

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### MISSIONARY REPORTS.

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#### Michigan.

##### *Flint*—REV. CHARLES REIGHLEY.

“THE members of this station are now actively engaged in raising funds to make some repairs in the church edifice, which are very greatly needed.” \* \* \*

“As I furnish a mere statistical report, I feel privileged to report more fully when the repairs are completed in the church, and our beloved Diocesan has paid his promised visit.”

##### *Kalamazoo*—REV. A. D. COLE.

In the November number for last year, will be found a series of resolutions passed by the wardens and vestry of St. Luke's church, on occasion of becoming self-supporting. In the report on the 1st of October, the Missionary says, “Since the last annual report this parish has continued its usual quiet and prosperous career. On the first Sunday in June, the congregation assembled in the new church edifice, after being indebted to the kindness of the county officers for the use of the court-house during seven months. The new church is seventy feet by thirty-two, exclusive of the tower. It contains sixty-eight pews, which, with the gallery, will seat three hundred and fifty persons. It will (D. V.) be consecrated this month. The attendance is full and encouraging. The gradual increase of the communicants in numbers and in good works, affords ground for hope that the parish will exert a happy influence upon the surrounding region.”

##### *Battle Creek*—REV. R. S. ADAMS.

The Missionary has removed to Adrian, in the same diocese. A new and beautiful church edifice has been consecrated at his former station.

*Ypsilanti*—REV. J. A. WILSON.

The statistics of this station present encouraging evidence of the growth of the Church. It has been, however, but recently occupied, and the report is therefore not very full in other respects.

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*Wisconsin.**Beloit*—REV. S. C. MILLETT.

“Never was the Missionary at this station more encouraged than at the present time. Notwithstanding many have removed from the place, whom we considered among the best supporters of the Church, our congregations have never been as good as for the last few months.

“The parish, feeling the need of better accommodation, has made a contract with the mason to put up the walls of a church, early in the spring, which we hope to complete in one year, if we can receive aid from abroad.”

*Janesville*—REV. T. J. RUGER.

“Since my report in April last, I have baptized two adults and five infants; there have been seven confirmed, and thirteen added to the communion.

“Our church edifice was consecrated on the 14th of June last. But unhappily it cost more than was expected when the building was commenced, and has, therefore, involved the parish in a debt of about twelve hundred dollars. This, I fear, may prove a hindrance to this hitherto prosperous parish.”

*Mineral Point*—REV. E. WILLIAMS.

“On the nineteenth Sunday after Trinity, we had the spiritual comfort of assembling ourselves in our neat and beautiful church, although in an unfinished state, in which it must remain until we have further aid.

“The congregation and Sunday-school are much united, and are increasing.”

*Port Washington*—REV. S. K. MILLER.

“The prospects for the Church here, are, at this date, encouraging. We worship at present in the Odd Fellows’ Hall, but are now taking, it is hoped, effective steps towards the erection of a church edifice. A lot is procured, and no inconsiderable share of the materials and labor requisite for the building is promised. We hope, by Divine assistance, to have a church up and enclosed, if not entirely completed, before next spring.

“Besides this flourishing new town, destined by its position and many natural advantages soon to be a flourishing lake port, there are two other villages, Saukville, of two hundred inhabitants, and Grafton, of seven hundred, distant from it four and six miles, which I shall occupy as soon as I have recovered from the ague, sufficiently to bear the additional labor such addition to my charge will bring with it.

“We much need prayer and Sunday-school books, but cannot, as yet, purchase them. Can we get them in any other way? Doctrinal tracts, too,

of which there is in this region a great lack, I could use, if I had them, to the great good of the Church. Two or three copies of Kip's Double Witness, to lend among those who are desirous of examining the claims of the Church, would be of more service than all your Missionary's preaching. A Methodist class-leader near me, who had read it, declared that if the book taught the Church's doctrine, he could not see anything in the Church to object to."

*Watertown*—REV. M. HOYT.

"A protracted sickness of some six weeks, (from which, by the mercy of God, I have now recovered) must be my apology for delaying my report. Sickness, together with the time I was absent by the consent of the Bishop and the Committee, has broken in very much on my labors the past six months. I am rejoiced, however, in being able to report, that the prospects of the Church, at the different stations, continue favorable, especially so at Watertown, the largest and most important village within the boundary of my Mission. With the exception of the interruptions above mentioned, I have officiated the past six months at Johnstown, Whitewater, and Watertown, on Sundays. Visiting occasionally on week days, and preaching at Fox Lake, Horicon, Maysville, and Columbus. My present field of labor embraces within its limit the counties of Rock, Walworth, Jefferson, Dodge, and Columbia. The distance from Johnstown to Fox Lake, the extreme town, is eighty miles."

*Itinerant*—REV. STEPHEN McHUGH.

"Respectfully reports, that he continued to labor as an Itinerant Missionary in the counties assigned to him, as a sphere of duty, by the Bishop, until with his counsel and approbation, he accepted a call from the wardens and vestrymen of Christ Church, Delavan, Walworth County, and which, with Elkhorn in the same county, comprise his present field of Missionary labors.

"The shortness of time that has elapsed since, and the total absence of all parochial records or documents when he entered upon the discharge of his duties here, prevent him for the present, from furnishing a report in the prescribed form. The absence, too, of both the wardens of the Church, who are now in New-York, would make any attempt at statistical information very imperfect; but your Missionary feels much pleasure in stating, that since the date of his last report he has been enabled to perform public services every Sunday, with one exception only, caused by ill health.

"At Delavan he has morning service every Sunday, and at Elkhorn in the afternoon of every alternate Sunday; the remaining afternoon is generally devoted to a Sunday-school and catechetical examinations. The services in Delavan are in general well attended, at times so much so as to make the church edifice too small for the congregation.

"We have for some time past labored under a difficulty at Elkhorn, for want of a suitable place to hold services in; but this difficulty, I am happy to say, is now obviated; and as it respects both congregations, your Missionary would say, from appearances and prospects, he has some cause for gratitude as to the past, and something to inspire hope as to the future."



*Duck Creek, Mission to the Oneidas*—REV. F. R. HAFF.

“Since the first of April, when I took charge of this Mission, I have been constantly at my post. I have performed the services of the Church regularly, with two exceptions, when I was hindered by sickness. There are now upon the registry, the names of one hundred and fifty-seven communicants. I have baptized sixteen children, performed two marriages, and attended five funerals.

“The state of the Mission has not altered much. There seems to be a renewed interest on the part of many, in regard to their spiritual concerns. The attendance at public worship is increasing gradually, and I hope will continue to do so.”

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**Iowa.***Burlington*—REV. J. BATCHELDER.

“I have continued in the diligent discharge of my accustomed duties since my last semi-annual report. Nothing of especial interest has occurred. We have not gained more by accessions than we have lost by removals. I think I have before remarked, that the greatest and most discouraging difficulty with which we have to contend here, results from the unsettled condition of the people. This circumstance is of course beyond my control, and constantly prevents the increase of my congregation. Within the last two years we have lost from that cause full one-half of the families, which at the commencement of that period composed my congregation. And it is a sad and deplorable fact, that I have never known the appreciation of religious privileges, to be sufficiently strong with those purposing a removal, to counterbalance their estimation of pecuniary interest, to be engrossed by the process. This remark applies to many communicants from the eastern churches, with whom I have been connected temporarily, as well as to others.

“I have preached regularly once a month, at Danville, a farming district fifteen miles from this place, where there are a few Episcopalians, and where the general attendance has always been good. I deem the labor well bestowed.

“Our church is progressing, and we expect to have it completed in the course of a few weeks, so that we can occupy it before winter. This work would have been accomplished long ago, but for the difficulty of obtaining the requisite funds. We shall still owe several hundred dollars, when it is completed. I have done all I could, and have given more than I could afford.”

*Davenport*—REV. Z. H. GOLDSMITH.

“In making my semi-annual report, it is with gratitude to God, that I can say I have lost but one Sunday from indisposition, in the discharge of my public duties. Amid the opposing elements which surround us everywhere in this country, the Church advances slowly, but I trust steadily. Our congregations have never been so good at any time since my location as during the past six months. Early in July we established a Sunday-school, and it has continued to increase up to the present time, and promises to become a valuable auxiliary. About the same time I commenced an



adult Bible class, at four o'clock each Lord's day, which has been attended with much apparent interest by Church people and dissenters. Upon the whole, there never appeared a better prospect for establishing the Church upon a permanent basis. I regret to say, that a corresponding disposition has not been manifested in attending to the wants of the Missionary."

*Dubuque*—REV. J. DE PUL.

"It becomes again my duty to report to you the state of my congregation during the last six months, ending on the first day of October. By permission of the Committee, with the approbation of the Bishop, I have spent the most of that period in the eastern states, for the benefit of my health. I am happy to state that I have returned to the scene of my labors with renewed health, and that my congregation express themselves gratified with my return.

"The foundation of the church has been built, and the brick and materials will be ready to continue the rest of the building as soon as the spring opens. The building has been contracted for, so far as putting under roof. As we must have a building to seat about 400 persons, and as we have to limit the cost to \$2,500, we shall have to consult convenience more than taste and ornament.

"Our eastern brethren have helped us to about \$500, with which we hope to put the building in a state for public worship, though not to complete it.

"The sewing society have been diligent in laboring for the church, and we are sanguine of ultimate success in our undertaking, with the blessing of Him who loved the Church, and gave Himself for it."

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*Missouri.*

*Fayette*—REV. J. W. DUNN.

"Since my last report I have continued to officiate regularly on Sundays, and have occasionally extended my labors to Glasgow, Huntsville, and Columbia. The last two places are flourishing inland towns, each twenty-five miles from this place. Glasgow, twelve miles from this place, is situated on the Missouri river, is growing rapidly, and will become a place of some importance; to this point I give most of my spare time. At Huntsville I have met with several Church families, who moved to the west from Virginia; but seeing no prospect of having the services of the Church, they strayed off among the sects; they still, however, profess to have an interest in the Church, and I have hopes that these stray sheep will soon be brought back to the fold of Christ. We expect to occupy our church edifice within a few weeks, and then we shall labor under more advantageous circumstances, and will be able, I trust, to send you a more encouraging report."

*Jefferson City*—REV. JAMES STEPHENSON.

"The Missionary at Jefferson City reports, that since his appointment to this station, he has been regularly engaged in his duties. There is nothing of interest to communicate at present. The services of the Church are very irregularly attended, owing to the smallness of the congregation, and

the irreligious habits of the community. He generally preaches to a very attentive congregation of blacks, on Sunday afternoons. On the whole, he cannot say that the prospects of the Church are very encouraging."

*Lexington*—REV. J. A. HARRISON.

"I entered upon my duties as Missionary at this point, the fifteenth of May last. Until recently, our services have been held in an upper room. Early in July last, the Bishop laid the corner stone of Christ Church, Lexington. On the first Sunday in Advent, we worshipped in it for the first time. Its architecture is that of the simple Gothic; and it is sixty by twenty-six feet. As yet, it is unfinished. My people have already contributed according to the utmost measure of their ability. As quickly as practicable, they will cheerfully give more towards the completion of this house. God put it into the hearts of those who love the Lord Jesus Christ, to remember us in their benefactions. Though, as you perceive, I am able to report forty-six communicants, as belonging to the parish in Lexington, we are truly a very little flock; more than half of those do not live in this place; some of them reside at a distance of fifteen miles. The Church's holy verities are every where spoken against; nevertheless, we are not disheartened. This is truly an enterprising and liberal community. We are in good hopes that in His own time, and His own way, God, even our own God, will give us His blessing. A few weeks since, at the request of the Bishop, I visited Independence. It is a thriving town. We have, at that place, but two communicants at present; but a minister would find a plentiful harvest there, and, at this time especially, there is a good opening."

*Palmyra*—REV. W. B. CORBYN.

"Your Missionary entered upon his labors early in February last.

"His attention has been devoted chiefly to the Mission School in Palmyra, and to the little parish here.

"Latterly he has been joined by the Rev. George P. Comings, a most faithful and self-denying Priest. He has commenced officiating at Hannibal, (twelve miles distant,) on Sundays, and devotes his time to the School during the week.

"There are but few Church people in Hannibal, and in fact in the whole county, though there are a good many who, in their infancy, were made members of the Holy Church."

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Arkansas.

*Fayetteville*—REV. W. C. STOUT.

"Since my April report the parish has been organized under the title of St. Paul's Church. I have officiated every Sunday, either here or elsewhere. My services have been principally confined to this place. I have visited White River, distant thirty-five miles, twice; Cane Hill, twenty miles, three times, and Bentonville, twenty-five miles, twice. At all points my congregations are small. There are, however, some regular attendants at each of them; and I am happy to see that these are on the increase. I cannot, however, say

that my charge is in a flourishing condition. I have lost two communicants by removal. One is lost by secession; this latter person was never in heart an Episcopalian—raised a Congregationalist, afterwards a Presbyterian, then confirmed in the Church, without instruction or conviction, and now for temporal convenience, returned to the Presbyterians. Two others are absent for a time.

“There is also a falling off in the Sunday-school; this is consequent on fluctuations of the schools in the village, and the removal of some families. The Sunday-school has been publicly catechised monthly, after evening service. I have visited All Saints Parish, Fort Smith, twice, and preached three times. I have been visited once by the Rev. C. C. Townsend, Missionary at Fort Smith, who preached and administered the Holy Communion for us; also by the Rev. D. McManus, Chaplain at Fort Gibson, who preached once. There is a healthy tone of feeling amongst the members of the Church. Our services have been held in a school-room; but there is a great desire upon the part of all to have a church building. We are not able, however, to put up such a one as would be most suitable for our wants. If we could raise \$500 from abroad, I believe we could accomplish our desire.

“My opinion is unchanged in regard to the character of my field of labor. It is one that will yield but little in return for the labor bestowed. The material left to the Missionary is very small, so that there can be few additions to the Church.

“The Bishop has not visited us since my last report; there are therefore no confirmations. I hope by the time he comes to have a small number ready for that holy rite.

“I have been in general good health. Riding on horseback has been of great service to me, but I am by no means strong; I have felt myself sinking for some time. I trust the journey I am about to make may restore me. On the whole, I feel encouraged to labor. I do not expect to see much fruit from my labors. By the grace of God, however, I will sow some good seed, and in His own good time He will give the increase.

“I would to God I could say something ‘to quicken the energies of the Church.’ If the Rectors of some of our large churches could exchange places with the Missionary, they would probably look closely at the list of contributing Churches.”

*Fort Smith*—REV. C. C. TOWNSEND.

“The Missionary desires to record his devout gratitude to God for that improved health which has enabled him to pursue, without interruption, the increasing labors of the last six months. He has daily instructed a small number of pupils, and kept up regular services in Van Buren and Fort Smith. In addition to this, he has visited Fayetteville once since April 1st, and administered the Holy Communion; and commenced a regular service in the Cherokee nation, in a neighborhood six miles from Fort Smith, and also on a plantation twenty-five miles down the river. At this latter point he has baptised one adult, colored, fifteen colored children, and four white children. The religious instruction of the blacks is here carried on, successfully, by a colored communicant of the Church, a truly devoted man. Four adult persons have been baptised since my last report, and I have had the satisfaction of admitting to our communion three of my pupils. Our number of communicants in all is now thirty-six, an increase of twenty-two upon

the number reported in the September number of the Spirit of Missions. We have five or six persons ready for confirmation. The number of baptisms in all has been thirty-four, including sixteen colored; another colored man, on a bed of sickness, probably his last, is ready to receive baptism. We have one large and prosperous Sunday-school, and two small ones for colored children, taught by colored members of our Church. We have recently set up our organ, transported from Kentucky, by which our sacred music is greatly improved. Our responses, also, are much improved, 'but we need small Prayer Books.

*Little Rock*—REV. W. P. SAUNDERS.

"The Church here, as the general statistics from the beginning will show, has within the last two years increased in numbers and ability, and I believe in piety, and promises, under prudent management, soon to sustain itself. Until it can do so, it is well worthy the nurturing care of the Board; and may Providence direct hither the footsteps of some good brother, who shall be able to enlist the sympathies of the congregation, and carry them on to that height of prosperity in spirituals and temporals, that I conceive they are destined by a gradual advance to attain. Although located far towards the setting of the sun, it is a parish that any one may feel it an honor to serve, at the same time that it is an arduous and responsible post."

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*Texas.*

*Matagorda*—REV. C. S. IVES.

"I am in a very feeble state of health, and have been so since last May. I left here in the latter part of June, to visit Sour Lake, a mineral spring in Eastern Texas, for the benefit of my health, and remained there five or six weeks, and was essentially benefitted; but the fatigue of my journey home, together with the heat of the summer, threw me back to where I was before, so that I am not able to study or write. The failure of my health was owing to attempting too much labor. I am daily gaining a little strength; but I attempt no duty except to perform the morning service on Sunday morning; take care of the Sunday-school; sitting in a chair within the chancel; and visit my people, a family or two a day. Win. L. Lartwelle, a communicant of the Church, and my assistant in my male school, was, by my request, licensed by the Bishop, when he was here last spring, to officiate as a lay reader, and he reads a sermon, selected by me, on every Sunday morning.

"Our church has been plastered during the summer. We have just set up a small new organ from Erben's factory in your city, which has a fine tone; and we shall, in a month or two, have a bell.

"I have, since my last report, added eight communicants to our list; six new ones; one by removal to the place; and one who was before a Campbellite Baptist.



## Intelligence.

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### THE CHICKASAW MISSION.

Advices have been received from the Missionary Bishop of the South-West, dated at Little Rock, Arkansas, where he has arrived, after an absence of more than four months, on a visitation through Texas, and other portions of his extensive charge.

From the beginning, the Bishop has manifested a deep interest in the establishment of the above Mission, and again referring to it, he says :

“ I do not know what action the Committee may have had upon the subject of the proposed Chickasaw school. Perhaps they have already decided to accept the proposition, and have closed the contract. I wish it may be so.

“ But if not, I hope they will lose no time in doing so, provided they have a reasonable expectation of being able to sustain the enterprise. You will see, by Mr. Medill's letter, that it is *not* expected,” (by government) “ that the amount set apart” by the Indians for the schools will be “ entirely adequate to the expense of establishing and sustaining them ;” but it is hoped that “ the spirit of liberality, and benevolent regard for the present and future welfare and happiness of the Indians,” will influence the Missionary Societies undertaking the establishment and charge of such institutions, to furnish a portion of the funds requisite thereto. “ Undoubtedly, viewing them as Missionary establishments, we should say this is a reasonable expectation, and I should *hope* that there will be found enough of ‘ liberality’ and ‘ benevolence’ in the Church, to enable *us* to do our part. And I trust the Committee have already received such assurances of support, as will warrant them in proceeding to act. Indeed, I hoped to find, on my return from Texas, that they *had* acted, and to meet the Superintendent on his way to the field of action.”

The Bishop, probably ere this, has received information of the action of the Committee, contained in the last number of the Spirit of Missions, as well as other intelligence which has been forwarded. Funds, however, have not yet been received, or pledges given sufficient to justify any action beyond the notification given the government, and the appropriation to cover the expense of selecting the site of the Mission.

The superintendent, and other agents of the Mission, can probably be procured as soon as the Committee can say they are prepared to appoint them. Already applicants, whose capacity and qualifications it is believed will prove satisfactory to the Church, have presented for some of the most important offices. And as contributions are beginning to come in for this

object, the Committee at this moment are much encouraged to hope that the Church will soon recognise a Mission in successful operation among the Indians west of the Mississippi. On this subject the Southern Churchman says :

“ The Indian tribes present a most important field for Missionary labors, and the responsibility for their establishment certainly rests with the Church in the United States. It is gratifying to find that a commencement of Missionary labor is to be made by our Church, for the benefit of the Indians west of the Mississippi, which we hope will be duly encouraged and liberally sustained. Other Missionary Societies have been for more than a quarter of a century engaged, with the liberal co-operation of the government, in similar efforts for the benefit of the Indians, with most excellent results. It ought to *be regarded by us* as a privilege to be still permitted to do our share, and fulfil our measure of responsibility in this work.”

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### CHURCH INSTITUTIONS.

There are certain institutions, which have been created by the Church, for the purposes connected with its spread and prosperity, and which depend entirely upon Churchmen for support. There is the General Board of Missions, by whom Missionaries are sent forth to foreign lands, and to the more distant and destitute parts of our own country ; and the Diocesan Board, by whom Missionaries are appointed and supported, for the purpose of establishing the Church and preaching the Gospel in parts of the Diocese where the Church is unknown, or where its members are few, and unable to sustain, without aid from others, the services of the Church. There are the Tract and Prayer Book Societies, for the purpose of gratuitously distributing religious publications, and that best of all uninspired books, the “ Book of Common Prayer.” These societies, of course, depend entirely upon Episcopalians for support. If they do not sustain them, who will ? Can we look to other denominations to help us in this work ? Can we send agents to them, and appeal to their Catholic charity, and press our claims upon their attention, and solicit their funds in sustaining this Missionary enterprise ? Surely not. Then it follows, that if churches are to be established where they do not now exist, and duly commissioned ambassadors of Christ are to go forth to preach the Gospel and administer the sacraments, and to look after the scattered and discouraged members of the flock, then Churchmen are to send them. If the Prayer Book is to be distributed, it must be done by those, who believe the doctrines which it teaches. Nobody else will do it, if we do not.

Now, what is the present financial condition of our Church institutions ? The General Board is sadly crippled in its operations. The Foreign Committee are in great want of funds. The Domestic Committee are in a condition which is equally embarrassing, and perhaps worse. Neither Committee can go on, appointing Missionaries, with any confidence that the funds will be forthcoming for their support.

How stands the case in respect to our own diocese ? (Mass.) Here we have

a number of Missionaries, pious, devoted, and laborious servants of Christ, who have been appointed by the Board of Missions, and who receive a stipend barely sufficient to support them. They are required to practice the severest economy, and, in many instances, much self-denial, in order to supply their wants, and save their credit from dishonor. And how are such men paid? For a good part of the year, in *promises*; and finally, they succeed in getting, in aggravating dribbles, their pittance six months after it is due, and perhaps in three months *after* they have *promised* to pay it to the grocer, for the very necessities of life on which their dependent families had subsisted, by the kindness of some Baptist, Unitarian, or Congregational shop-keeper. Now we say, that such a state of things is a disgrace to the Church, and ought not to be suffered to continue. But it must continue, and it must grow worse, unless Churchmen are pleased to come up to the work of supporting the institutions of the Church, which nobody else will support.

We would not contract a tittle of true Catholic feeling in the heart of any member of the Church; we would not, in the least degree, quench the fervor of that zeal which relaxes the grasp of selfishness, and opens the hand of Christian charity, and by its expulsive power, sends forth to the distant portions of the world, the means of spreading the truth; but we would *begin* at home; we would heed the injunction of the Saviour, and follow out the principle involved in his injunction, when he commanded his apostles to go forth and preach the Gospel, and establish his Church, *beginning at Jerusalem*.

Home wants are known first, and are to be supplied first. What should we think of that congregation who should send abroad five hundred dollars a-year for Foreign Missions, while they paid their own minister only *two*? Or of that community who supported six colporteurs, in Texas, and had no minister for themselves. It is the dictate of reason, as well as of revelation, that the spiritual destitution which Providence has brought us in immediate contact with, should be at once, and first of all, supplied. "He that does not provide for his own household, is worse than an infidel." This does not, by any means, or in any degree, excuse him from the practice of the most liberal charity; for after these household wants are supplied, he is solemnly bound to do good to *all men*, according to his ability. So, after we have established the Church at home, we are to send its divine institutions abroad.

It is very common to hear, in justification of the course of those Churchmen who are fond of contributing liberally for the support of institutions which are not of the Church, that "this is an important work, and *if the Church will not do it*, why, we must help those who will." We should like to know what work is more important than the preaching of the everlasting Gospel by the duly ordained ministers of Jesus Christ, with whom he has promised to be to the end of the world? This glorious work the Church is striving to do; and it is true, that she makes but slow headway; and why? because her members do not do their duty. Do they say, "*the Church will never do this work*?" Why, she is doing now more than she can promptly pay for. She has more Missionaries than she maintains as they should be supported. Give her institutions the means, and she will increase the number very soon. If men are wanted to circulate the Bible, or distribute Tracts, or explain the Scriptures, or visit the ignorant, she has scores of *ministers* who would be delighted with such employment, in our western borders. These Bibles and Tracts are not given them; the money to meet their travelling expenses, is not paid them, and how can they do this duty?



It is certainly a very extraordinary specimen of ecclesiastical logic, for a Churchman to say : "I have a *thousand dollars*, and I will give it to some society out of the Church, for supporting laymen of other denominations, in travelling and distributing religious books, because the Church will not do this work," when, by his own act, he creates the very premiss on which he rests his argument. It is because he and others choose to give, and do give their means through other channels of Christian benevolence, that the Church is deprived of the power of doing the work for which they blame her for neglecting. The Church has no greater skill than the Israelites, in making brick without straw.

This whole subject is entitled to the serious consideration of Churchmen. If it be necessary to appoint agents to go, without pay, from house to house, to tell the story of the wants of the Church, and appeal to private individuals to meet them, then we say, let it be done.—*Christian Witness*.

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#### DEATH OF REV. WILLIAM MASON GILES.

As this lamented brother was recently a Missionary in the Domestic field, we deem it but an act of duty to record the proceedings of his late Vestry, upon his decease ; and in so doing, to unite with their's the testimony of many hearts, to the virtues, the talents and efficient labors of our brother, 'early called' to his 'rest.' He died at Washington, Woodville Co., Mississippi, on the 28th of February, 1849.

[From the Banner of the Cross.]

At a meeting of the Vestry of Trinity Church, Natchez, held on the 28th day of February, 1849, the following Preamble and Resolutions were unanimously adopted :

"*Whereas* it has pleased an all-wise and kind disposer of events to remove by death our much beloved friend and Pastor, the Rev. William Mason Giles, late Rector of Trinity Church, Natchez, from the world of trouble and field of labor and usefulness, to a holier and happier state, in the world to come ; and whereas, we deeply deplore the loss sustained by the decease of this able, talented and efficient Clergyman—one eminently calculated to gain and retain the affections of his people, and win souls to the cause of his Redeemer : Therefore,

*Resolved*, That in the midst of lamentation we remember with comfort and joy the "excellent spirit" of our departed friend and Pastor, and bear witness of the improvement of his talents and attainments : his exemplary consistency and fearless fidelity ; the warm-hearted zeal and affection which characterized his private intercourse and public ministrations ; the diligence and zeal with which he discharged his holy functions, often with a feeble and exhausted frame ; his high appreciation of the excellency and harmony of the principles of the Church in its connection with the Gospel of Christ and the salvation of men ; and the patience and faith which sustained him in his last lingering illness, and left upon his placid countenance the smile of peace and joy, as he was carried by angels to his holy rest.

*Resolved*, That we hereby tender to the surviving partner and relatives of the deceased, our sincere condolence, and pray God to sustain them in their great affliction, by the same holy religion so beautifully exemplified in the life and death of our common friend.

*Resolved*, That a copy of the foregoing Preamble and Resolutions, signed by the Wardens and Vestry, be furnished to the widow of the deceased, be entered upon the Minutes of this Vestry, and be published in the "Churchman" and the "Banner of the Cross"

Signed by the Wardens and Vestry.

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**DIOCESE OF THE SOUTH-WESTERN MISSIONARY BISHOP.**—Bishop Freeman says: "I am very much in want of Missionaries, both in Arkansas and Texas. Four at least in the former and six in the latter. At Austin and San Antonio, Texas, I think five hundred dollars will be raised for a clergyman in each place. At El Dorado, Union County, Arkansas, the sum of four hundred dollars per annum has been subscribed for the same purpose, and in Batesville, two hundred dollars might still be relied on."

The Bishop enumerates, "1. Huntsville and the Trinity River; 2. Columbus, La Grange and Bastrop, on the Colorado; 3. Austin, 4. San Antonio de Bexar; 5. Victoria and Port Lavaca; 6. Marshall, in Harrison Co. At all these points something may be counted on in the way of support from the inhabitants. At Austin and San Antonio, most probably, \$500 each. In Arkansas Missionaries are needed at once. At Little Rock, where the salary, including the Missionary appropriation, will be \$700. At Batesville, where \$200 will be raised, and El Dorado, Union Co., where the sum of \$400 has been actually subscribed.

Of his visitation, the Bishop says:

"My late route in Texas was by Red River to Natchitoches, thence through San Augustin, Nacogdoches, Crockett, Cincinnati, Huntsville, Washington, La Grange, Bastrop, Austin, New Braunfels to San Antonio de Bexar, the western limit of our settlements; thence by Victoria to Matagorda, Brazoria, Houston and Galveston, distance about a thousand miles.

"On Wednesday, 3d Jan., the Rev. Henry Niles Pierce was admitted to the Order of Priests, in Christ Church, Matagorda. He was presented by the Rev. C. S. Ives. And on Sunday, Jan. 11, the Rev. Henry Sansom was admitted to the same order in Christ Church, Houston. He was presented by the Rev. Charles Gillett.

"At a meeting of the Clergy and Laity, in Christ Church, Matagorda, on Monday, Jan. 12, Texas was organized into a Diocese."

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**MINNESOTA.**—During its last Session, Congress organized a new territory at the north, with the above title. Officers of Government have been appointed, and arrangements are being made to meet the temporary emergencies of the emigrants, who in numbers will soon flock thither. And soon from thence will be heard the cry for Missionaries, to break to them the bread of life. We give the boundaries of this territory, as published. Beginning at the Mississippi river, where the line 43 deg. 30 min. crosses the same, running due west to 95½ deg. of west longitude, by Nicollet's map, thence in a direct line to the point where the 100th degree of longitude crosses the 49th parallel of latitude, thence along the boundary of the British possessions to Lake

Superior ; thence along the said line to the north-west corner of the state of Wisconsin ; thence along the boundary of said state, to the Mississippi, and down said river to the beginning.

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EMIGRATION TO THE UNITED STATES IN 1848.—During the twelve months ending September, 1848, according to returns made to the Secretary of State, 229,483 emigrants arrived in this country ; 136,128 males, and 92,883 females. Over 160,990 arrived in New-York, 24,000 in Boston, and 20,000 during six months only reported, in New-Orleans. Including the number which reached the United States through the British provinces and by other means, not enumerated above, it is estimated that the total emigration exceeded 300,000. Subsequently, that is, to the 31st December, 1848, the Emigrant Commissioners of the city of New-York, report that during the year 1848, at that single port, 195,509 emigrants arrived, in 1,041 vessels ; among them, there were 3,079 sick, and 1,002 deaths ; 98,961 arrived from Ireland ; 23,061 from England, and 51,973 from Germany ; 16,820 received aid from the Commissioners. While the number receiving aid since 1st January, 1849, is in proportion much greater.

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EMIGRATION TO CALIFORNIA.—In less than two months preceding the 20th of January, 99 vessels left the ports of the United States for California, with 5,619 passengers, including officers and crews. Of these, 52 went from New-York, and 19 from Boston. Over 80 of them went round Cape Horn. The emigration continues, and is increasing. On the 1st of February, 60 vessels were advertised in the New-York papers for California. The distance from New-York to San Francisco *via* Cape Horn, is 17,000 miles, and requires usually 150 days to accomplish it. From New-York to Chagres is 2,000 miles ; across the Isthmus to Panama, 50 miles, and then by water to San Francisco, 3,400 ; in all, 8,500 miles, which is travelled in 40 or 50 days.

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PROPOSALS FOR CHAPLAINS.—The Adjutant-General of the United States army advertises for twenty ministers, to fill certain posts as Chaplains. They will be required to act as schoolmasters, and receive daily rations and \$40 per month. Portions of them are to be sent to Oregon, California, Santa Fé, and Texas.

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APPOINTMENTS.—Rev. H. McVickar, to Marianna, Fa., from November 12, 1848. Rev. Isaac Swart, to Jacksonville, Fa., from Dec. 1, 1848, The Rev. W. P. Saunders, to Monticello, Fa., from Dec. 20, 1848. The Rev. J. W. McCullough, D. D., to Jackson, Tenn., from April 1st to October 1st, 1849.

DEPOSITORY, 20 JOHN STREET,  
New-York, March 6, 1849.

THE Publisher of the Spirit of Missions has had abundant occasion of thankfulness for the very excellent services of many friends of the cause of Missions, who, without other recompense than the satisfaction of laboring for the Church, have interested themselves in the extension of the circulation of this work, have collected its dues, and have transmitted them with carefulness to the office of publication,—in many cases, bearing all the charges themselves. For such services the undersigned will always be grateful, and he trusts that the Spirit of Missions will long continue to have these warm hearted supporters.

Nevertheless, the recent issue of a circular to those among the subscribers to the Spirit of Missions, who *appeared* by the books at this office to be indebted for it, (which mode of address was resorted to in consequence of the interference of the post-office department with the former practice of enclosing bills to subscribers in their numbers,) has brought to light much needless use of the services of the local agents for the work. Many of the subscribers have remitted to them sums which were due *at the publication office*; and some of the agents whose experience in business should have taught them the importance of full and regular reports of their collections, not having been careful enough in this respect, the publisher has sent repeated notices of indebtedness to a few subscribers who had thus paid, and much dissatisfaction has been the consequence.

The undersigned feels it necessary to ask particular attention to his notice upon the second page of the cover of the monthly numbers, which has been kept there for several years, with the special design of guarding against errors of this kind. He has here authorized remittances to himself *by mail*, which remittances are consequently at his risk upon being entrusted to the mail. This is surely, to subscribers, the most easy and direct mode of settling their accounts, seeing that it cannot be expected of agents that they should make a special report of each sum received, and men actively engaged in business are always in danger of overpassing the proper time of rendering such statements.

Exception is made in favor of payments to agents *residing in the same town* with the subscriber, because the publisher is prepared to anticipate such receipts by the agent, and to look to him for them.

In view of difficulties which have arisen in part from their own oversight, the astonishment of some of the subscribers to the Spirit of Missions at the action of the publisher will cease; and he trusts that they will hereafter adopt the mode of settlement of their subscriptions which he recommends.

The undersigned acknowledges the handsome responses to the circular, from many subscribers, and from some few who supposed him a little at fault in his accounts. He would take occasion here to state, that though bearing the date of November 20, 1848, the circular was applied to the ac-



counts of subscribers as standing in February of the present year, and was intended to express the advance dues, to close of 1849, excepting where the years of some would expire a few months earlier.

DANIEL DANA, JR.,  
*Publisher of Spirit of Missions.*

**SOUTH-WESTERN MISSION SCHOOL.**—Bishop Freeman thankfully acknowledges the receipt of fifty dollars, from an individual of the united parishes of St. Stephen's and Upper St. John's, S. C., for the above object.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee, acknowledges the receipt of the following sums from February 15, 1849, to March 15, 1849 :

#### VERMONT.

*Windsor*—St. Paul's..... 9 00

#### RHODE ISLAND.

*Providence*—St. J. hn's..... 3 00  
*Westerly*—Christ Ch..... 50 00  
*Wickford*—St. Paul's..... 5 10 58 10

#### CONNECTICUT.

*Bantam Falls*—St. Paul's..... 00 50  
*Middletown*—Christ Ch., Mrs. Lucy Alsop, for the Chickasaw Mission..... 100 00  
Do. A member, for the same object..... 10 00  
*Norwich*—Christ Ch..... 23 79  
*Plymouth*—St. Matthew's..... 2 00  
*Sharon*—Rev. Mr. Moody..... 3 00  
*"A. C. C."*..... 1 00  
Do. for California..... 1 00 141 29

#### NEW-YORK.

*Brooklyn Heights*—Grace Ch..... 2 00  
Do. for Cal..... 1 00  
*Little Neck*—Zion Ch., a member, for Fort Smith, Ark..... 10 00  
*New Rochelle*—Trinity..... 10 00  
*New-York*—Calvary Ch., for Cal., two members..... 15 00  
Church of the Crucifixion..... 32 23  
Grace Ch., for Cal..... 550 00  
St. Thomas's, for Cal..... 163 12  
W. Moore, Esq., per Rev. Dr. McVicker, for Cal..... 5 00  
From an Old Fashioned Epis., per J. D. Wolfe, Esq., for Cal. 10 00  
Tithes of a Clerk, for Cal..... 25 00  
Edw. Whitehouse, Esq., for Cal. 10 00  
*Sing Sing*—St. Paul's..... 45 00  
*Troy*—St. Paul's..... 76 22 954 62

#### NEW-JERSEY.\*

*Glassborough*—St. Thomas's..... 5 00

#### PENNSYLVANIA.

*Brownsville*—For Cal 50 cts.; Do. mestic, 50 cts..... 1 00  
*Germantown*—St. Luke's..... 36 50  
*Norristown*—St. John's..... 24 00  
*Pittsburgh*—Trinity Ch..... 210 00  
*Radnor, Newtown*—St. David's..... 3 42 274 92

#### MARYLAND.

*Cecil Co.*—St. Stephen's Pa..... 11 00  
*Frederick*—All Saints..... 25 00  
For Bp. Chase..... 10 00  
For Bp. Freeman..... 10 00  
For Jewish Miss..... 10 00  
*Georgetown*—St. John's..... 41 00  
*St. Mary's Co.*—St. Andrew's Ch., for Wisconsin..... 10 00  
J. McIlhany, for Chickasaws..... 5 00 122 00

#### VIRGINIA.

*Kanawha*—St. Mark's..... 4 25

#### SOUTH CAROLINA.

*Charleston*—St. Michael's, a Lady, for the West..... 20 00  
A Lady, for Jackson, Tenn..... 20 00  
St. Philip's, a member, for the West..... 7 50  
Monthly Miss. Lec..... 3 25  
For Cal..... 2 00  
For Natchitoches..... 2 00  
For Indians..... 0 25  
*Clarendon*—St. Mark's..... 15 00  
*Edgefield*—Trinity..... 10 00  
*Edisto Island*—For Georgia..... 6 00  
*Prince Frederick Parish*..... 70 00  
*Waccamaw*—All Saints..... 25 00 181 00

#### MISSISSIPPI.

*Claiborne Co.*—Ch. of the Epiphany..... 10 00

#### LOUISIANA.

*New-Orleans*—Grace Ch..... 1 00  
Christ Ch., for Wis..... 5 00  
*West Baton Rouge*—St. John's..... 25 00 31 00

#### OHIO.

*Jefferson*—Trinity..... 3 69  
*Plymouth*—St. Matthew's..... 4 16  
*Zanesville*—"H. W. C.," for Van Buren, Ark..... 1 00 8 85

#### MICHIGAN.

*Ann Arbor*—St. Andrew's..... 14 39  
For Cal..... 2 00 16 39

#### LEGACY.

By the hands of Elihu Spencer, Esq., being part of the legacy of Mrs. M. Starr, late of New-Haven, Ct., &c..... 462 50

Total..... \$2,278 92  
(Total since June 15th, 1818, \$20,306 02.)

\* In the January No. instead of *four* dollars read *forty* from Mt. Holly, in this Diocese.

# FOREIGN.

## MISSIONARY CORRESPONDENCE.

### China.

JOURNAL OF REV. E. W. SYLE, SHANGHAI, CHINA.

*Friday, 19th Nov., 1847*—The second anniversary of my arrival at Shanghai, and the completion of that period which I set before myself as the strictly preparatory stage of effort for the spiritual welfare of those to whom I am sent. I think that, as a guide to the expectations of future Missionaries themselves, and of our Christian friends at home, it is setting up a fair average standard to say, that at the end of a twelvemonth, a man should be able to converse, and at the end of two years to preach, intelligibly in Chinese.

I will endeavour to keep a diary (strictly speaking) henceforward, for some time at least, so as to give the Committee a correct idea of the character of our operations, as they are at present carried on. Already I find claims upon my attention multiplying so fast, that I cannot allow myself, nor promise others, to write half as much as I could wish to do, either for the relief of my own thoughts, or the imparting of information in quarters where it might be useful.

The first exercise of each day is the opening of our school with reading and explanation of one of the gospels and prayer, in Chinese. This very interesting and improving daily service now devolves upon me, in consequence of the Bishop's very feeble health. Our servants attend, in addition to the scholars. In the evening, at six o'clock, I am again in the school-room, to teach the singing classes, and afterwards to close the school, with reading the Scriptures, explanation and prayer, in English. The ability of the scholars to understand what they hear in English, exhibits itself very pleasingly, and very surprisingly, in the way in which they answer questions—not of a leading kind. Of the various kinds of scholars I have had in former days, none have ever given me more satisfaction than these poor Chinese children.

*Saturday, 20th Nov.*—Study occupies the forenoon of each day, and unless more hours than these are given to it, slow progress will be made in the language. This afternoon, the Bishop, Mr. Spalding in company, went to look at a piece of land on the north bank of the river, which proved on inspection to be a very desirable site for the new school-house, if its purchase can be effected.

This evening there was an illumination, with feasting and music, in a temple very near to us, which has lately been increased in size and beautified. The feast was called a Kay-Kwong, because the ceremony of taking the covering off the idol's face, and touching the pupils of its eye with red ink or with chicken's blood, is considered to put the finishing stroke to its deification. The concourse of people at such scenes is always considerable—children forming the noisiest, and not the least delighted spectators of

such mongrel revelries—it is strange to see the older idols, dingy with age, and the new ones, glittering with gilt and varnish, sitting immovable on their several shrines, with candles and incense burning before them, and smoking viands set out for their regalement; while, at the same time, a company of hired musicians is busy performing long concerted pieces—heroic, pathetic, and ludicrous by turns—and in the several smaller side apartments of the temple are companies of men, invited friends of those who bear the expense of the whole performance, feasting themselves with gross food and heated wine.

Into the midst of such a company Brother Spalding and myself went, each with a handful of tracts; these were eagerly sought for, and the continued demand for them induced us to return home and get a fresh supply. These also were distributed among musicians, bonzes, and visitors. Going from one shrine to another, I asked who were the idols seated there; almost every man gave me a different answer; so little is known by these people themselves about the details of their own superstitions. They heard the declaration that there was but one true God, with the look of men who only half comprehend what is said to them; how much of this might be owing to my own inadequate way of stating the great truth, I am almost afraid to think.

Outside the temple door a company of idlers gathered around us; one of them I asked, did he believe in these things? Oh, no! he answered; all he believed in was *eating rice*; others repeating his words, with obscene additions. In a tea shop, near to our house, where we took our seats for a few minutes, many questions were asked us about our school; and what had induced the teachers to come so far from home; and whether we were the same with the Thien Choo Keaw—the well-known name adopted by the Romanists.

*Saturday, 21st Nov.*—The attendance at the school-chapel was larger than usual, and I felt deeply anxious to address them so as to make, if possible, some impression on their consciences. Taking for my model the sermon of St. Paul at Mars' hill, I recounted what I had heard and witnessed on the preceding evening, and urged it upon them, that they ought not to think that God, who made all men, could be worshipped in the form of an idol made by man's hand, and in the shape of man. I then contrasted the profitableness, and the reliable character of Christianity, with the empty worship they offered, which is wanting in profit to themselves, and in proof of its truth. Finally, I explained to them why we had come here;—not to trade as merchants, or rule as officers, but to make known to them Jesus as a Saviour—as their Saviour; this work we had undertaken in obedience to His command, and out of a strong desire that they “might not perish but have everlasting life.”

Such was the substance of this, which I consider, in some sense, as my first sermon; and it made my heart very thankful to observe the attention which was given, and the many waving nods of assent, a movement of the head quite peculiar to this people, which betokened some comprehension of the message and approval of its purport. Surely there is given to these poor idolators the “hearing ear.” Oh, that the Lord would add yet more, and bestow on them the “understanding heart.”

After the concluding prayer, the men of the congregation gathered round the pulpit to receive tracts, which I distributed to the number of about a hundred and fifty, at the same time asking some questions on the subject of the discourse. Among the women, who sit at the farther end of the chapel, the distribution is made by the ladies of the school; and last of all,



the children come clamoring, and almost climbing up the pulpit, insisting upon their share of little books, which I give after some investigation into their ability to read, or the diligence with which they have learned portions of what I had given them on former occasions.

While visiting, in the afternoon, such of our poor pensioners of the Communion Alms Fund as are not able to come to our house for their weekly pittance, we, that is, Mr. Spalding and myself, had many curious specimens of the state of thought and feeling amongst our poor neighbors. I had caused to be written on the tickets, which entitle those who get them to receive a hundred cash, about seven cents, a week, the words of our Lord, "Blessed are they who hunger and thirst after righteousness," intending to make this the text of a round of "Cottage Lectures." The first poor woman visited, said she understood all about it; a neighbour had read it to her, and it meant that she must keep her *Fasts*—that is, after the Buddhist fashion—eat no meats, but only vegetables. At the next place, one of the men who gathered round us to listen, did not recognize the word which we are in the common habit of using for "soul." Another, a blind woman, was so full of the fact that she had failed to receive a former week's allowance, that it was with great difficulty I could get her to listen to the declaration that the true doctrine was better for the soul than food and drink to the body. And yet another, who had been turned out of her house, was so full of her troubles, and of reproaches against her landlord, that I was constrained to "use great plainness of speech," and tell her that she ought to be thinking of other things besides reviling other people; that she was now an old woman, and should be diligently caring for the safety of her soul after death. The full concurrence of her neighbors in these exhortations, seemed to show that she was in the habit of complaining over-much; at all events, they applauded warmly, and the poor old dame was silent.

These are specimens of the developments of human nature, as we find it here at the ends of the earth. How exactly like what we have been accustomed to see in the dark corners of Christendom!

*Monday, 22d Nov.*—Visited the oldest and most hideous of the temples in Shanghai—by name, the "Abode of Accumulated Goodness"—a dingy, dilapidated, desolate-looking place, consisting of two open courts, and two very lofty halls, occupied by figures of superhuman size. The occupants of the side-rooms in the first court are opium-sellers and smokers; those of the second, are companies of boy-musicians, who come down in droves from *Soo-chow* whenever a season of especial festivity occurs. The idol figures are made of mud, plastered over frames of wood, with some filling up of straw—the latter material protrudes from the toes, knees, elbows, and head, in such a manner as to make the beholder feel how wretchedly degraded must be the minds of those who worship before such objects.

The story about this temple is, that it was built in the *Soong* Dynasty, which ended 1281, and that its having fallen into decay, is owing to the bad repute of the bonzes, who were connected with it. When this is the case with the temple or monastery, the people cannot be induced to subscribe for its repair. Nevertheless, there are marks of an incipient restoration to be seen about this wretched haunt of vice and superstition; and I fully expect that in the course of a few years we shall see its roof, which is the highest and largest in all the city, finished off with the fantastic ornaments, and shining out with the gaudy colors which are the distinctive marks of these monuments—at once of the religious instinct and the religious degradation of this unhappy nation, so evidently led astray by the devices of the devil.

Here let me observe, that in this city we see no tokens of that "decay of idolatry," which has been spoken of as characterizing China. As far as the enlargement and beautifying of temples is concerned, the inference would be rather to the contrary. The Pagoda, at *Loong Hoa*, has lately been restored; a temple in our own street (mentioned last Saturday) has been enlarged and partly rebuilt. Another somewhat to the southward of us has also been enlarged and decorated. Yet another, within a few yards of our doors, has been considerably increased in size; and this old one, of which I have written above, begins to show signs of resuscitation. My explanation is, that the people now are growing rich; whereas, before the foreign trade came here, they were rather falling into comparative poverty—though still a busy, trading community. That the hold of idolatry upon them was loosened, I have no idea. Why should it be? The only counter-influence at work here was Romanism; and it remains to be proved to us that this is much more than an exchange of idolatries, in the case of the poorer Chinese who embrace it. I know this is a hard saying but I fear it possesses the stubbornness of fact.

(To be continued.)

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#### REPORT OF REV. P. D. SPALDING.

TO THE RT. REV. WM. J. BOONE, D. D.

My Dear Bishop—I beg leave to submit the following, as the report of my labors for the fourth quarter of the first year of my connection with the Mission under your jurisdiction. The incidents worthy of being particularly noticed in connection therewith are few, as must necessarily be the case with one who is but an infant in the knowledge of the language of the people.

*Sunday, July 2d.*—After morning prayer, performed by the Rev. Thomas McClatchie, assisted in the ante-Communion service by myself, I preached in Trinity Church, Shanghai, from 1 John, 3d chap. and 23d verse. In the afternoon of the same day the Holy Communion was administered at the Bishop's residence, by the Rev. Mr. Syle. The Bishop, on his arrival here, commenced holding this service on the first Sunday of each month, more particularly for the members of our own Mission; though it has been open to all who would come to it, in the spirit of the invitation contained in the Communion service. Accordingly, many members of the English Church, resident here, have been constant attendants thereat. When the pastor, who has been invited to take the charge of the new church and congregation shall arrive, our Mission, or the members thereof, will commune at the church. But as there is no one here exercising pastoral care or authority, it has been considered best that the Holy Communion should be administered at the Bishop's residence until the Rev. Mr. Louder shall have arrived, and entered upon his charge.

This week, the Rev. Mr. Syle and family moved from their former residence in the city to the new school-buildings, outside of the city walls, on the north-east side. The portion of the house occupied by Mr. Syle is that which, in the erection, was contemplated, and still anticipated, with some hope, to be occupied by the layman whom the Bishop has so long been calling for, to take charge of the school. I hope the Foreign Committee will soon be able to fill this important post, by sending us a man

whose delight it would be to spend his strength in the cause of Christian education among this benighted and idolatrous people. May the Lord put it into the heart of some Christian layman of the Church, to consecrate himself, soul and body, to God, in this great and good work. No one who truly loves the cause of Christ and the souls of men, can gainsay this branch of Missionary work among the heathen, and say it is not a reasonable service. I hope the Committee will increase the school force of our Mission, until all the accommodations provided for them are full, and until we shall be called upon to increase the school-buildings, so as to accommodate 100 scholars. The school, even now, in justice to the scholars and those engaged in teaching, cannot be increased beyond the present number, which is now 40.

The Bishop, in a few days, will also remove from the city to the school-buildings, for the summer, choosing to subject himself and family to many inconveniences, in order to get relief from the confinement of a Chinese city in the heat of summer, and the benefit of pure air. Three months have now expired since the Bishop removed his family, and we all feel that he has been much benefited by the change already. In the meantime the Committee having forwarded means to erect dwellings for our Missionaries, the Bishop has made a contract for the erection of a house for himself, which has been commenced. The contract has been taken at less than one-half the amount that houses among the merchants, during the past year, have been contracted for. In building, the Bishop has made arrangements for the accommodation of two unmarried Missionaries in his house. We have one here already, and I hope the other will soon be added to fill up the accommodations. The Bishop's house will be ready for occupation in March or April, and he has determined to make arrangements for the winter where he is, and not return to the city.

The third week in July the school was removed to the new buildings. The same week Miss Jones also moved, and I vacated my rooms in the house which Mr. Syle occupied, and took those formerly occupied by Miss Jones, in the building which we still hold for a chapel. The Bishop's house and Mr. Syle's have both been given up, which at once dispenses with the rent of \$600 per annum, more than verifying the Bishop's statement, made to the Committee, that it would be a saving of means to loan the money in New-York, even at high rates of interest, and build, rather than rent Chinese houses. The saving in health, money cannot count, because, when once a Missionary's health is undermined in this climate, his best days, in most cases, can be reckoned as gone for service here. The house which Mr. Syle occupied has been taken by the Rev. Mr. Farmer, a Missionary of the Church Missionary Society, who arrived here in April, with two unmarried Missionaries from the same Society, who were designated for Ningpo, about 150 miles south of Shanghai. I am now keeping house by myself in the city, in the upper part of the building formerly occupied by the school, and the lower floor of which is now used for a chapel. I find that it has been of no little profit to me in the use of the language, which I am daily studying, by giving me occasion to express myself on a variety of things, and which are quite important to learn. I shall live in this way until the Bishop occupies his house; and then I shall, in all probability, take up my abode in his family. The boys of the school all exhibit a better appearance, in regard to their health, than when confined in their close quarters in the city.

*Sunday, July 30th.*—After Morning Prayers, by the Rev. Mr. Farmer, as-



sisted in the ante-Communion service by myself, I preached in Trinity Church, Shanghai, to a respectable congregation, considering the number of foreigners resident here.

The service in our Chinese chapel was well attended to-day. There were over 100 persons present, who remained sitting during the whole service. It is often the case that many come into the chapel out of curiosity, and this being satisfied, they get up and go out. It will take a long time to correct this irregularity, and more particularly as our services are held in Chinese buildings; for I have no doubt that many drop in because others do, without even thinking why they do so. But when we have our churches and chapels in Christian style, it will be different. It is a great privilege that we are permitted to assemble those of these poor heathen people, whom we can get together, in any place, and give them to hear the sound of the Gospel of Redeeming Love; and how much more ought we then to praise God for his goodness, when we shall have erected for them houses of God, with the means of Christ's disciples of already Christianized lands, and who, in giving their obedience to his command, feel that "it is more blessed to give than to receive."

*Monday morning, Aug. 14th.*—Arose quite unwell, and in a short time was obliged to return to my bed. I was confined to my bed nearly all the week; and at the end, after following the physician's advice, I was no better.

On Saturday the Bishop came to see me, and insisted upon my returning home with him, as he felt assured that the change from the city would benefit me. I went with him, and remained two weeks, after which I felt strong enough to return to my work, and came back into the city. My complaint was a suppressed attack of the biliary system. After I had been home for several days, I was attacked with the ague and fever, which laid me up for ten days or two weeks more, so that, altogether, I was kept from my studies about five weeks. I trust that this affliction has been of some profit to my soul, and that in the end I am, as we are in all things, the debtor to God. I have great reason to praise Him for his goodness in raising me up, and permitting me to engage once more in his service. It has been an unusually sickly season, both among the native and foreign population. From the latter, not a few have been called to that bourne from whence no traveller returns.

*Sept. 2d.*—Saturday the Rev Mr. Aikins, of the London Missionary Society, arrived here from England, as a Missionary of that Society to their Mission in this city, which, including the physician, Dr. Lockhart, (of whose labors I have spoken of in a former report,) and Mr. Wylie, the printer, consists of seven male members.

*Sunday, Sept. 3d.*—After morning prayers, performed by the Rev. Mr. Farner, I preached in Trinity Church, Shanghai.

This afternoon, at 2 o'clock, P. M., at the Mission Buildings, the Bishop baptized Thomas Boone and Elizabeth Jones Syle. To the latter I stand as godfather, by request of the parents. After the baptismal service the Bishop celebrated the Holy Communion, and administered this Sacrament to 15 persons.

*Sunday, Sept. 24th.*—After morning prayer, performed by Mr. Farner, I preached in Trinity Church, Shanghai, to a good congregation.

To-day the services in the Chinese Chapel, conducted by Mr. Syle, were well attended, afternoon and evening.

*Thursday, Sept. 28th.*—The Rev. John Louder and family arrived

from England. He has come out by invitation of the foreign community in this city, to become the Rector of the church which has been erected by them in this place, for the worship of Almighty God. Mr. Louder, we have good reason to hope, is a man whose labors, by the blessing of God, will be richly crowned among the people to whom he has come to minister. This is a thing greatly to be desired; for in the same proportion as he is instrumental in promoting true godliness among those who bear the Christian name here, may this work be considered auxiliary to the extension of Christianity among the heathen, by whom his flock are surrounded, and in the midst of whom they may be said to dwell. I feel that the community here are blessed in having such a man as Mr. Louder set over them in the Lord.

I had hoped, before I was taken sick, that by the time my first year's residence in Shanghai was ended, I would be able to say that I had commenced preaching in Chinese. But God, who knows what is good for us better than we ourselves know, saw proper to interrupt my plans, and instead of giving me strength to labor, gave me grace to bear affliction. I have great reason to praise Him, for many blessings, since I came to this land of heathendom; and much do I feel in my heart to bless His holy name, for enabling me to make the progress, which I realize that I have, in the language, which has been the burden of my labors during the past year. I hope, long before the close of the next quarter, to have commenced in good earnest to tell these poor heathen of Jesus Christ, and his great salvation.

I still continue my instructions to those who receive the alms of the offertory at the Holy Communion. There are over 50 of these, lame, blind, dumb, and deaf, who come every Tuesday afternoon, when I endeavor to instruct them in the great truths of the Gospel. I have good reason to believe that my feeble labors with these poor of this world have not been in vain, for they begin to show that they have received some knowledge of the Gospel. The longer I live in China, the greater reason do I see to lament the coldness of my own heart, in halting between two opinions, whether I should give myself to the work of my blessed Saviour among these Gentiles, for whose salvation his precious blood was poured out; or whether I should remain in my own land, and preach the Gospel to those who are more favored of God. I trust that our hands will, ere long, be strengthened in this work, and our Mission, as it increases in age, will increase in strength. There are many important posts in this work which the Church has undertaken here in the name of its Great Head, that are not yet filled. Why should the cry from this portion of the Lord's vineyard, "Come over and help us," be so long sounded, and no ears, no hearts give an audience to the call? May God fill the heart of each member of our beloved Zion with a more prayerful spirit, for the increase of the Saviour's kingdom in the earth. May we all be led to pray the Lord of the harvest, that he would send forth laborers into His vineyard, and he will give the word, and then great will be the company of preachers.

It is my prayer that God will continue to bless you in the restoration of your bodily health, and that it may please Him to spare you many years to govern us in the Lord, and guide the work which the Church has commissioned you to oversee in this distant field.

I am obediently yours in the Gospel of Jesus Christ,

PHINEAS D. SPALDING.

## West-Africa Mission.

[From the Church Missionary Record.]

### SIERRA LEONE.

#### *Aspect of the Country—Increased Salubrity.*

The Society's operations within the Colony have now been carried on without intermission for upwards of thirty years, without reckoning the long period during which the Chaplaincy of Freetown was held by the Rev. Messrs. Renner, Nylander, &c. The extent of the Colony is limited, its extreme measurement being about twenty-five miles by fifteen. Its importance, however, as a key to the interior, and a nursery for future African Teachers of their countrymen, is now too well appreciated by all who take an interest in Christian Missions to need remark; but of its physical appearance perhaps a less correct idea is prevalent. A tropical country that has become the grave of so many devoted servants of the Lord, hardly suggests the idea of picturesque and mountainous scenery; yet this is eminently the characteristic of Sierra Leone. The Rev. S. W. Koell ewrites, on his arrival there at the close of last year—

The first impression which I received from the scenery of Sierra Leone was agreeably disappointed in a very high degree. Its notoriety for unhealthiness made me picture Sierra Leone to myself as a flat and swampy place, with only now and then a slight elevation; but instead of this, I found it a very beautiful country, whose verdurous mountains and deep valleys may well remind one of some parts of Switzerland, and whose sloping hills cause one to think of some of the most famous agricultural districts in England and Germany. Yet charmed as the stranger may be, at first sight, by the considerable degree of beauty which nature has poured on this country, his first favorable impression will soon be strongly modified, and partially damped, when he finds, on even a superficial examination, that art has done so little, and especially that the hand of cultivation has visited only very limited spots. Much, indeed, remains to be done in this country by agriculture, and the temporal welfare of its inhabitants is consequently capable of considerable promotion.

The state of things which Mr. Koelle naturally regrets, is, however, a vast improvement upon the past, when the country was entirely covered by "bush," from which ascended, and hung over the land as a pall, the fatal miasma which consigned the early European population of Sierra Leone to a premature grave. Such has been the blessing of God on even the partial clearing that has been effected, that upwards of seven years have elapsed since the last death among the Society's Laborers in the Mission.

#### *General View of the Society's Labors.*

At the present time the Mission is perhaps in a more efficient state than at any former period, both as to the force employed, and the results of the labor bestowed. A good general view of the Mission is given in the following Annual Report of the Sierra Leone Auxiliary to the Society, presented to a meeting held at Freetown, Feb. 15, 1848—

Within the Colony there are 120 individuals employed in this Mission, including 22 Europeans, of whom 10 are Ordained Missionaries. These occupy 14 principal stations and 12 minor ones, making in all 26 towns and villages where Christian instruction is imparted, and the services of our Church performed.

The general attendance on the means of grace is most encouraging. Several of our churches will contain 800 or 1,000 people, and every Lord's day morning these are not only well filled, but some of them much crowded. A large number



of the attendants are possessed of Bibles and prayer-books, and hymn-books, which they have learnt to read chiefly by means of our Sunday schools, and thus are intelligent worshippers in the sanctuary. They are able to appreciate the beautiful services of the Church; they can sing and pray "with the understanding," and not a few, we believe, pray also with the spirit.

The number of those who participate in the sacrament of the Lord's Supper is 1,806; including Bananas and Ricketts there must be about 2,000. These are chiefly liberated Africans—a class of people who have valued the privileges conferred on them by the Society, and profited by them, more than any other class in the Colony. Regarding the former condition of these persons, and judging fairly of their present state, their moral and spiritual improvement we think is quite equal to what might reasonably be expected. In so large a number, doubtless there are some who are only nominal Christians; but there are many we know who are devoted and exemplary. The power of Divine grace has led many to cast away their idols to the moles and the bats, to sit at the feet of Jesus, and learn of Him. The genuineness of this change has been testified both in life and death.

In order to lead our converts in holiness, and to improve their knowledge of Divine things, in addition to the ordinary means of grace they are weekly assembled by the Missionary for Christian instruction.

In addition to the communicants, there are almost as many more who have enrolled themselves as catechumens for baptism and the Lord's Supper. These are also met weekly by the Missionaries and their assistants for catechetical instruction. Great pains are taken, and they are greatly needed, to bring their dormant and untutored minds to apprehend spiritual things. We urge upon them to attend our Sunday schools, and to exercise themselves at home, that they may learn to read; and when we meet them in the week, we seek, in the most familiar manner, to make them acquainted with themselves and with God their Saviour. From most of them we require, before they are baptized, as great an amount of knowledge as from the constitution of their minds it seems possible for them to attain; hence some of them are candidates for many years. If we would receive men in their ignorance, we might probably any day double our number.

There are connected with the Mission 17 day schools, containing 1,636 boys and 1,274 girls; total, 2,910. Increased attention has this year been paid to the state of our day schools, by the appointment of two clergymen as inspectors, who will every year examine and report upon their state.

To the same general effect Mr. Koelle writes on his arrival—

I was indeed very much pleased to see that Christianity has already made such a great progress in the Colony. The necessity of building new churches and chapels, and of enlarging educational institutions, is certainly a good sign. The crowded churches on Sundays, the fair attendance on Divine Service on weekdays, the hearty and unanimous responses to the prayers, and the attention to the preaching of the gospel, might perhaps afford scope for imitation to many a congregation of the Mother Church. "Christianity has exercised considerable influence here, and the people conform, in general, to the laws of Christianity as much as in the better congregations at home;" such must be the impression received by a Missionary on his first acquaintance with the Christians here.

We now take our usual review of the Mission, commencing with the

#### CHRISTIAN INSTITUTION.

During the former part of the period of which we are reporting, the Institution continued under the care of the Rev. T. Peyton, assisted by Mr. G. Nicol. On Mr. Koelle's arrival he relieved Mr. Peyton of the charge, and at the beginning of March Mr. Nicol left Sierra Leone on a visit to this country. In October an examination was held, of which Mr. Nicol reports—

The superintendant examined them for three days on paper, and expressed his general satisfaction with the answers to the questions propounded.



In consequence of the absence of the principal no fresh students had been admitted, and the number was therefore reduced to three, the youths from the Grammar School having returned thither. Of the three, Mr. Koelle writes in March last—

The behavior of the students, both in and out of class, has been, upon the whole, quite satisfactory. They are pursuing their studies with willingness and diligence, and I can add, even from my short experience, not without pleasing success. I also trust that a work of grace is begun in their hearts, and am specially thankful when, now and then, I can perceive genuine marks of it.

With regard to agriculture we have not yet been able to do much. The chief thing was to get the bush cut down, which almost looked like a forest. To effect this, I employed the pupils half an hour every day, and at last, in order to get all the Society's property ready for planting in the next rainy season, hired laborers. Being desirous, also, of getting the students into the way of ploughing, I bought a pair of bullocks. The rocks and roots in the ground around the Institution are a great hindrance to ploughing, and a still greater, Mr. Beale will remove, by lending us his plough as soon as our bullocks are broken in.

Ere this, we trust, the Rev. E. Jones has arrived, so that the Institution will soon be replenished again with students.

Notwithstanding the utmost exertions of the Rev. J. Beale, the work at the new building proceeds but slowly.

#### GRAMMAR SCHOOL.

This School has continued under the superintendence of the Rev. T. Peyton, assisted by Mr. Maxwell, until his departure for England with Mr. Nicol. In January last Mr. Peyton was visited by a serious illness, which deprived the school of his services for a month: with this exception every thing has progressed most favorably, and the school is full to overflowing. Mr. Peyton writes in March—

During the past quarter five pupils have been admitted, and three have left: one has been appointed schoolmaster at Waterloo, another to a similar office at Hastings, and one is with Mr. Ashwood on trial to be trained for medical practice. The number now in the establishment is 54; of whom 21, including those on trial, are supported by the Church Missionary Society, 6 by the African Native-Agency Committee, and 27 by their own parents and friends.

During the past year the sum of £117 14s. 3d. has been received for pupils in the school, and paid to the Society; in the first two years the sum received was £152, so that in the last year there has been an increase of £41 14s. 3d.

The plan of instruction, and the course of study, have been, in the main, the same as those stated in the last report; but in consequence of my illness the order of the school has been disarranged, and the progress of the pupils considerably impeded.

It gives me pleasure to state, however, that the half-yearly public examination, at the close of the last year, was respectable, which is enough for me to say. The students were examined three days in writing, and on one day there was a *viva voce* examination in the presence of their parents, a few of our Missionary friends, and a number of other gentlemen. The following were the subjects of examination—English grammar, writing, mapping, geography, bible history, practical mathematics, and the fourth book of Euclid, and Grecian and Roman history. In Latin they were examined in Cæsar's Commentaries; in Greek, in Xenophon's Anabasis and a part of the Acts of the Apostles. His Excellency the Governor gave me £5 for premiums, and His Honor Chief Justice Carr £3, to be laid out in useful books, and given to those pupils who had made the greatest progress in the subjects enumerated in the examination papers, which were submitted to His Excellency for inspection.

The number now studying Greek is 23, and Latin 13. The works which they are reading are Greek—Xenophon, the Acts of the Apostles, the *Analecta Minora*, and the *Delectus*; in Latin—Cornelius Nepos and the *Delectus*. The behavior

of the students has, on the whole, been very satisfactory. Two of the junior pupils have applied to be admitted to the class of candidates for the Lord's Supper, and two of the seniors have been received as members of the Mission Church by the Rev. J. Bcale.

*Regent Square Sunday School.*

At the same period Mr. Peyton reports of this school—

The Sunday school is in a very encouraging state, and the work of scriptural education is steadily progressing. The number on the books is 324—81 women and 243 men—of whom 256 are reading the Scriptures; a larger number than at any previous period since the school has been opened.

Up to December, 1847, the Catechetical Lecture was given from a chapter of one of the gospels; but as the higher classes had considerably advanced in scriptural knowledge, I was led to lecture in the Sunday school from the second lesson in the evening service. I rejoice to say, that, notwithstanding the inconvenience of having so large a number of people brought together in a dwelling-house every Lord's-day, we have often experienced in this school refreshing seasons from the presence of the Lord.

FEMALE INSTITUTION.

This school has been removed to Kiskey, the house at Freetown, in which it was held, being needed for the residence of Mr. Ashwood, the medical adviser of the Mission. Miss Hehlen has continued in charge of the school, but has been hindered by her own ill health. With the general state of the school she expresses her satisfaction, and in her journal the following interesting entry occurs—

*Feb. 2, 1848.*—To-day, after the lesson in religious instruction, all the children came to me, humbly asking whether I could not give them a secret place wherein to pray and meditate by themselves. Small as our house is for a family of seventeen persons, I found a little place. May the Lord pour out upon them and all of us the spirit of prayer!

For our young readers we make one more extract from Miss Hehlen's journal—

*Dec. 24, 1847.*—This evening we celebrated Christmas Eve. The bell having been rung, all the children assembled in the parlor, and great was their joy to find, under an illuminated Christmas tree, some presents for each of them. It was affecting to see the eyes of all fixed on this tree; at first they could say nothing but "Oh! oh! how beautiful! We sang some Christmas hymns, and I related the history of the day, and asked the children some questions about it. I was much pleased with their answers. All hearts joined in prayer and thanksgiving to our Heavenly Father for sending His dear Son to us miserable sinners. With the beautiful hymn, "All the world give praises due," we closed the blessed evening.

It is hoped that more may yet be done for the education of young females, the subject having lately received special attention.

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### Church Missionary Society.

The recent celebration of the 50th anniversary of the formation of the Church Missionary Society in England, has excited no little interest in our mother church. We publish some of the papers issued, which may be found of use among ourselves.

WHAT THE CHURCH MISSIONARY SOCIETY HAS DONE.

Fifty years ago, the Church of England had no instrumentality especially devoted to the preaching of Christ among the heathen. In 1799, a little band of godly Clergy and Laity, united to form a Society for this purpose;

and in 1804, the first Missionaries went forth to Sierra Leone. In a few years, others were sent to New-Zealand; then to India, and to other fields. At the present hour, the Church Missionary Society not only is actively engaged on the rocky and wooded peninsula of Sierra Leone, among the liberated Africans, but has travelled a thousand miles to the eastward, to Badagry and Abbeokouta. It has been driven from Abyssinia; but its Missionaries have clung to the east coast of Africa, near Mombas, and have made good their footing there. In Cairo, that ancient seat of bigotry, the Society is at work, both among the Coptic population—the descendants of the ancient Egyptians—and among the Mahomedans. India has many Missions of the Society. The sandy plains of palm-girt Tinnevely; the rich woods of Travancore, clothed with all the splendor of tropical luxuriance; the great cities of Madras and Bombay; the long-neglected nation of the Telloogoos; the domes and minarets of Agra; the rolling stream of the Ganges; and the highlands of the snowy Himalayas; have all witnessed the love of God in sending His servants to preach the Gospel, and the converting power of the Holy Ghost. The opened door of China has been entered by the Society. In British Guiana, in South America, amid the swamps and tangled jungles of the banks of the Essequibo, tribes before unknown to Europeans, and living like the wild beasts of the forests, have been evangelized, and are now “sitting at the feet of Jesus, clothed, and in their right mind.” In New-Zealand, the leafy glens and mountains, the lovely lakes and their rocky islets, have resounded with the prayers and praises of believers in Christ, who in their childhood were wholly ignorant of God, but who have heard of the living Saviour from the Missionaries of the Society. The Negroes of the West Indies have also been the subject of our exertions. And far back in the prairies and woods of North-west America, amid the burning heats of summer, and the piercing frosts of winter, do our Missionaries continue to win souls to Christ, and to gather large congregations of the Red Indian tribes to hear of His love, and to join in prayer to Him.

Thus God is leading the Society on, and thus, “faint yet pursuing,” the Society is following where He calls.

#### WHAT REMAINS TO BE DONE.

Much, however, as has been done, that which has yet to be begun, far—very far—exceeds it. Look at that large continent of Africa, with its hundreds of distinct nations—Arabs, Moors, Abyssinians, Negroes, Hottentots, Caffres, Gallas, &c. It is only the crust of that vast land, only the tips of its promontories, which have been invaded by Christian Missionaries of any denomination. Enormous Asia! India and China, with their myriads, form but a small portion of it; and when it is known that India alone contains not fewer than thirty distinct nations, who shall calculate the multitudes of tribes which inhabit the steppes of Tartary, the wide Empire of China, Burmah, Siberia, the shores of the Aral and Caspian seas, Asiatic Turkey, Arabia, and Persia. India has its 150 millions, and China its 360 millions of people. What shall be said of Japan, and those countless islands, green with tropical woods, which fill the China Sea? What of the aboriginal tribes which yet exist in so many parts of both North and South America? “Who is sufficient for these things?” The Lord, by the voice of His servants, is more than sufficient for them all. The watchword of His people must be *Forward*. The kingdom of God is before us, the Lord of the whole earth is with us, and who shall stay those who go forth in His might, and at His command?



"Take ye from among you an offering unto the Lord : whosoever is of a *willing heart*, let him bring it, an offering of the Lord ; gold, and silver, and brass. . . . . And every wise-hearted among you shall come, and make all that the Lord hath commanded."—Exod. xxxv. 5, 10.

|                                          |        |
|------------------------------------------|--------|
| Missionary Stations .....                | 102    |
| European Clergymen.....                  | 125    |
| Native and East Indian Clergymen.....    | 14     |
| European Lay Teachers.....               | 43     |
| Native and East Indian Lay Teachers..... | 1,299  |
| Communicants .....                       | 13,010 |

### CHURCH MISSIONARY SOCIETY JUBILEE.

"Go ye into all the world, and preach the Gospel to every creature." Mark, xvi. 15.

For "the whole world lieth in wickedness." 1 John, v. 19.

"Having no hope, and without God in the world." Ephes., ii. 12.

"Whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom., x. 13—15.

You are earnestly entreated to think out the meaning of the above words of God, and then to put to your heart, and make your heart answer the following questions :

1.—Do I owe any duty to the Heathen ?

2.—Did not our blessed Lord and Master give this positive commandment to all His true disciples, "Go ye, and teach all nations?"

3.—Have I ever done anything to promote the eternal welfare of the Heathen ?

4.—If I have not, is this right in me ? Is it not, rather, disobedience to God's command ?

5.—With what feelings shall I meet the Heathen at the Day of Judgment, when they cry aloud against me, that I lived on the earth when they did ; that I knew the way to heaven, and yet that I never sent to tell them ?

6.—Can I be a true Christian, if I love not what God loves, and strive not to do what He commands ?

7.—Can I be sincere in desiring that "God's way may be known upon earth, His saving health among all nations," if I make no sacrifice of time, or money, or influence, to send Missionaries into all Heathen Nations ?

8.—When I pray "Thy kingdom come," do I mean what I say ? And do I expect God to answer my petition ?

9.—Did not Christ engage in Missionary work ?

10.—Were not His disciples Missionaries ?

11.—Do not the holy angels take an interest in Missionary work ?—Luke, xv. 10.

12.—Ought any objections, which the ignorance, or prejudice, or unbelief, of man can urge against this great work of the Lord, hinder me from doing the utmost in my power, through the best channel I can find ?

13.—Ought I not to plead for pardon, because of my heartlessness about the dying Heathen's souls ?

14.—Ought I not now, without delay, to do what I can in this great work of God ?

15.—Do I mean to do it ?



May the love of Christ constrain us! May God the Holy Spirit show us all what is the will of God in this matter, and then give us willing hearts to try and carry it out!

The promises are sure.

*"Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."* Ps. ii. 8.

*"He shall see of the travail of His soul, and shall be satisfied."* Isa. liii. 11.

*"I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him."* Rev., xiv. 6, 7.

*"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."* Rev., xi. 15.

"The Jubilee affords a noble occasion for making known the principles and success of the Society, throughout the length and breadth of the land. Let but each member determine, for this year, to bring forward its claims boldly and fully throughout the sphere of his influence—let but each gain one fresh subscriber during the year—and how vast would be the result!"

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## Intelligence

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CHINA.—We have a letter from the Rev. P. D. Spalding, of date of 6th November last; the friends of Bishop Boone and the Mission, will be pleased to hear of the decided improvement in the Bishop's health. We make the following extracts:—

"I wrote you in July, by the Helena. I sent by her several letters, and some copies of the Creed, Lord's Prayer, and Ten Commandments for Sunday-schools, and one copy of the latter for yourself. All of these, I trust, have ere this reached you. The Houqua sails from this port this week, and I cannot permit her to depart without writing you a few lines, with which I send you more letters for friends, with more Creeds, &c., in Chinese, for some of my western friends. I would beg once more to trouble you in forwarding them as directed. I shall send you also, I hope, my report for the quarter ending September 30, 1848. It should have been on the way long since, but just at the time when I should have made it out I was sick, and it has for this reason been delayed longer than it would otherwise have been. \* \* \* \* \*

"The Bishop's health has doubtless very much improved. It was one of the best things that he ever did in getting out of the city this summer. There is every reason to believe that he will long be spared for the work which he is so well fitted to perform. His house is going on well, and he will be in it early in spring. I suppose I shall live with him then. \* \*

"I have been laid up with sickness about five weeks this summer, when I thought my time was the most precious: but we are sometimes taught our own nothingness, by being required to stand still and see the salvation of the Lord. I had hoped, and was well on the way of gaining the goal,

to have commenced preaching in Chinese, before the end of my first year's residence in this city; but my Heavenly Father said no. My sickness was not severe, though it lasted some time, and I trust it has been a blessing to my unworthy soul. On the 15th of October, I commenced preaching in Chinese. I have one service on Sunday morning and one on Sunday evening, and two during the week, on Tuesday and Friday evenings in the chapel, which is in the building in which I live. Mr. Syle has one on Sunday afternoon, and one on Wednesday evening at this chapel, and he and the Bishop have four at the Mission Chapel in the new school buildings. The congregations of the latter are gathered from the neighboring hamlets and the servants of the Mission, who are called together by the sounding of a great gong. I prepare two of my sermons in English, and then dictate them to my teacher, who writes them down in the colloquial dialect character, and then I go to work on them and read them until I can preach them without being confined to my notes. This will give me greater variety of discourse, and aid me much in becoming acquainted with the idiom of the language. The other two services I use the Liturgy, and read one chapter from the Gospel of St. Matthew. I commenced with the first chapter and have now got through the eighth, explaining as I go along. I find the people are very attentive. My sermon last night was from 1 Cor. viii. 6. On the 22nd of October, the Bishop baptized Choo-Kuing, one of the eldest boys in the school. He gives every evidence of having been born of the spirit. He had been a candidate for full three months. Miss Jones, Chae and myself were his witnesses. He is a fine lad of about 18 years old, and I trust it may please God to make him an instrument of much usefulness to his countrymen. Another of the boys about the same age, by name Wong-Chung, is a candidate for this holy rite, and also a woman, the mother of the little girl who has been with Miss Jones two years. Both cases are full of promise, and they will, in due time, be perfected, we trust. Wong-Chung, who is a Canton lad, wrote to his parents, and since the school has been removed to the new buildings, they have sent two of his younger brothers, fine lads, to the school. I trust these cases that I have mentioned, are but the beginning of a greater blessing on our work. Oh! that we could see our force increased by more laborers. But if they do not come from abroad, God will raise them up here. Let us then look to Him with more faith and confidence, and more love in our hearts. I thank God more and more, that he ever called me to this field. I pray God to give me strength to live here to his glory."

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RECEIVING AGENT—PHILADELPHIA.—LAMBERT DUY, Esq., who has of late very kindly acted as Receiving Agent for the Foreign Committee, in the Diocese of Pennsylvania, having tendered his resignation, the same has been accepted. Until another agent can be obtained, remittances may be made direct to the Treasurer, New-York.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th Feb., 1849, to 15th March, 1849 :

#### MAINE.

*Portland*—St. Stephen's Ch., S. S.,  
for ed., Africa..... 7 00

#### VERMONT.

*Burlington*—St. Paul's..... 31 83  
*Rutland*—Trinity Ch., S. S..... 6 00 37 83

#### MASSACHUSETTS.

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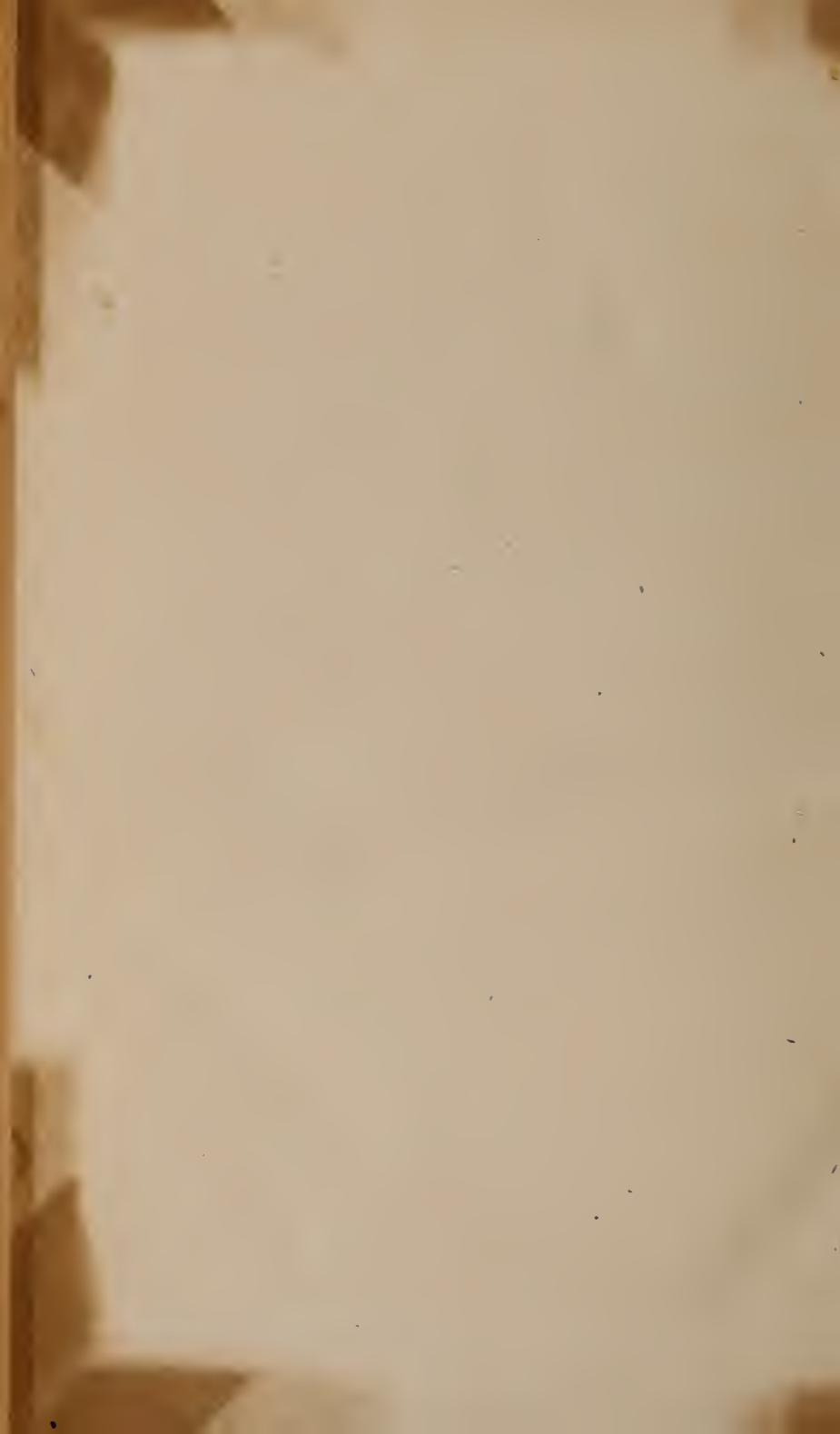
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